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Editor—A. Q. Niaz

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CONTENTS

◆ **Editorial Notes**

◆ **Russia's Future** —A. Q. Nia

◆ **A Challenge to the Church** —J. D. Shan

◆ **Christian Missionaries Invade Arabia** —Ali Mohamma

◆ **Prophet Day Meeting in Dacca** —D. A. K. Khadar

◆ **The two Messiahs** —Zahur-ud-Din But

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The Review of Religions

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Vol. XLV	July, 1946	No. 7

EDITORIAL NOTES

Activities of the Ahmadiyya Mission in London

The Ahmadiyya Mission in London, under the direction of Maulvi Jalal-ud-Din Shams, H. A. and staffed by a batch of young missionaries sent from Qadian during recent months is showing remarkable activity, and meeting with a considerable degree of success. The book by Maulvi J. D. Shams, entitled "Where did Jesus Die", which we reviewed in our last issue, has attracted a great deal of notice in the press and the general public. There has been correspondence on the subject in some newspapers and a number of people seem to have written articles to discuss the important questions raised by this bombshell of a book. In one article the activities of the Ahmadiyya Mission have been called the "Muslim Invasion" of the British Isles.

Members of the Ahmadiyya Movement know that this description is literally true, though most Christians would try to hide their heads in the sand, as an ostrich does in moments of danger, by continuing to pretend that the Ahmadiyya point of view in regard to the death of Jesus Christ, and of Church Christanity, too, along with it, is not likely to be given any importance by scholars and the general public. Readers of the *Alfazl* and the *Sunrise*, in which reports from London appear regularly and frequently, cannot have failed

to note that the book and the general activities of the Mission have created quite a stir in many quarters, so that some highly placed clergymen have been forced to take notice and warn the public not to worry too much in the face of this " invasion".

This in itself is a heartening sign for us, because it indicates plainly that our offensive is already beginning to tell.

Ahmady Young Men should go in for Higher Education

Some years ago Ameerul Momineen Hazrat Khalifatul Masih II called upon the younger generation of the Movement to try to shine in their school and college studies and not to neglect the requirements of physical fitness either. As always happens, this advice from Hazrat Ameerul Momineen began to take effect at once. School and College results of Ahmady students scattered all over India have shown remarkable improvement, so that many Ahmady students have won distinction and valuable scholarships. They have also shown good improvement in sports and athletics, especially swimming, in which sport Ahmady students have secured a position of note in the Punjab University.

In the daily public sitting in the mosque after Maghrib prayers on June 21 Hazrat Khalifatul Masih re-emphasised and amplified this point. He advised the young men of the Community to go in for higher education on a bigger scale than has been the case hitherto. Our own needs for Tabligh in foreign countries cannot be adequately met, he said, without a sure and plentiful supply of young men properly educated to the requisite extent, while in numerous lands abroad, which are so far backward in education, there are splendid opportunities for useful service and good prospects for lucrative careers.

What counted in a man in the last resort in such things, remarked Hazrat Khalifatul Masih, was the spirit of adventure and a high resolve. A primary cause behind the progress and world dominance achieved by Europe was this spirit of adventure which formed part of the European people's character. A fairly

large number of Indians had gone forth abroad in modern times, but unfortunately by far the larger portion of them were not educated people, nor were they economically well off enough to be able to make a good impression upon the people they went to work and live among. The Ahmadiyya Community should give due thought to these questions and take early steps to equip its young men for the role they are destined to play in the remaking of man's universe. Plans sould be thought out for opening schools and colleges on as wide a scale as possible, and our young men should respond to this call with a zeal worthy of the traditions of the Movement.

The March of Time

A number of questions at present on the anvil in the Middle East and India are questions of life and death for the Muslim peoples as a whole, and the need for an intelligent and sustained interest in them is self-evident.

In Palestine powerful forces are bent upon driving into the heart of the Muslim world a wedge which by its nature and composition will for ever remain a centre of international intrigue against the progress and welfare of the Arab lands stretching out on all sides. The ambitions of world Jewry and its capacity for intrigue invest the proposed National Home for the Jews in Palestine with a sinister purpose for the Muslim world which, if the scheme is allowed to be carried out, would mean death to the independent existence of the Muslims in their own homelands. If a Jewish state strikes at root in Palestine, in itself it would be much more powerful than the Arab states brodering on it, besides which it would always be willing to serve as a tool in the hands of still more powerful interests, so that the net result of all this would be that the Arab states would be reduced to a position of insignificance and general subservience.

During the period under review in this note events in Palestine have been steadily mounting towards a climax. The rulers of seven Arab States have declared plainly that they are unreservedly behind

the Palestine Arabs in this affair, and Great Britain and America have both wisely demurred from hastily proceeding to implement the recommendations of the joint Aglo-American Committee which laid such stress upon the immediate entry of 100,000 Jews. The Jews have seen in this development signs of a weakning purpose on the part of Washington and London. They have therefore intensified their terrorist activities, and hope thereby to overawe the Arabs, as well President Truman and Mr. Attlee. They are blowing up roads and vital bridges, showing preference for the destruction of arteries of communication between Transjordan and Palestine—which means that their plans are cleverly and carefully laid.

A thrilling development in the situation worthy of the traditions of a romantic work of fiction like the Count of Monte Christo is the emergence into the open of the Grand Mufti of Palestine. He was known to be living in France when suddenly news came through that he had slipped out to some unknown destination. After two or three days of suspense during which British agents all over the world searched for him assiduously, he reached Cairo and was immediately given sanctuary King Farook. Undoubtedly this is a brave and noble gesture on the part of the Egyptian monarch, and from this Britain had better judge the temper of the Muslim world on the question of Palestine.

Happily, the British Foreign Secretary, at any rate, does not seem as blind to the moral aspects of the question as some other people are inclined to be. He, for one, realises well enough what comes of doublefaced promises made by Cabinet Ministers; and he would be well advised to underline the sordid silliness of such pledges in one bold and honest stroke so that no British Minister should ever in future dare to jeopardise the good name of the nation by trying to be clever and remain ambiguous on important occasions.

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After months of hoping against hope the inevitable has happened at last. The Congress has declined to join the interim government which the Viceroy

desires to set up immediately. In season and out of season this same Congress had been crying itself hoarse that a government truly representative of the people should be set up at once to deal with such pressing problems as famine and the corruption which helps the black market to thrive. We seem to remember that our Hindu friends also used to say that only if there were a real prospect of substantial power being transferred to Indian hands, rather than wrangle over it with the Muslims, they would be only too glad to put it all in the hands of Mr. Jinnah and his League. But now the utter hollowness of protestations of this kind stands shamefully exposed. The Congress has declined to join the proposed interm government because the share in it given to the Muslim League is not quite to its liking.

The patience shown by the Cabinet Mission, the Viceroy, and the Muslim League during these momentous negotiatons has hopelessly exposed the bankruptcy of Congress leadership.

The real trouble seems to be that the Congress has got so used to staying out of office and shoving off the blame on others whenever things go wrong that, unconsciously perhaps, it has developed a strong distaste for the cares of responsibility. Like a wind filly, it only cares to dance about and jump and shy at things, rear up, and kick and snort and scamper away: but a horse in harness has to quit this kind of fooling and has to apply itself to work in sober earnest.

It is some satisfaction, however, to note that the Congress has declined the interim proposals only, and has accepted long-term plans bearing on the setting up of a constituent assembly to work out a Constitution for a free India. But, unfortunately, rejection on its part of the interim plan furnishes a clue to the state of mind which it will bring to bear on the problems connected with the delicate task of devising a Constitution for a veritable continent, comprising such a diversity of peoples and interests.

We, for one, are not blind to the fact that this Congress mentality bodes no good to the India of the future.

RUSSIA'S FUTURE

If it is conceded that the safest policy always is to face unpleasant facts with courage and resolution, there is no need to deny that Russia from World War II has emerged strong enough to cause severe headaches, if nothing worse, even to a combination as powerful as that of Great Britain and the United States of America. The prospects of world peace in the future are therefore bound up with Russian aims and the vagaries of her proletarian leadership as autocratic as the world has ever known.

What gives urgent emphasis to this problem is the peculiar geography of the territories which comprise the Russian Union. From east to west they lie in an unbroken mass across the entire north of the Old world, from the northern reaches of the Pacific to the fringes of the Mediterranean in the south, and to the northern ports of Norway which give access to the Atlantic, for it must be carefully borne in mind that a free untrammelled use of these ports forms an integral part of Russian commercial and naval plans for the future. If, on the other hand, we travel down from the North Pole towards the south we find the Russian Bear stretched at ease with his toes thrust well into the Persian Gulf, also into Afghanistan and Kashmir, and therefore into India. A glance at any good atlas would show that Lahore is hardly more than a couple of hours flying distance at speeds common in military aviation at the end of this war which, we should not forget, are bound to make tremendous leaps forward in the experimental post-war period we are now in.

But this does not by any means complete the picture. The fingers of Russian strategy in peace and war for the future lie inextricably intertwined with such potential storm centres as Palestine, the Turkish Straits, and the Balkans, if we say nothing for the present in regard to Russian aims in defeated Germany and Japan.

So much for Russia'a potential capacity for creating trouble whenever and wherever she likes. Now what about her actual intentions ?

Let us start from the Far East. Japan is held under Allied control, but it is worth recalling to memory that on the eve of the United Nations' occupation of the Japanese Islands, Moscow gave clearly to understand that interference in Sakhalin would not be tolerated, so that the Japanese portion of this Island was at once sealed off by Stalin as a strict Russian preserve. As Allied control stands in Japan, the commanding voice in the councils is that of the U.S.A., and Russia has never cared to hide the fact that she does not like it. No intelligent observer has any doubt as to what Russia really wants in this region ; and what she wants, she will try to get *when the moment comes*, no matter what it cost to her, or to the rest of the world. Moscow would not be satisfied with anything much less than a virtual absolute control of the waters which separate Japan from the Asiatic mainland. Stalin also wants to hold the whole of Hokkaido, which includes the Kurile Islands, on some convenient long, term basis. The Japanese, of course, for a long time, are not likely to object very strongly, but with Washington is a different matter. About the ultimate fate of then Japanese Islands and the Japanese waters U.S.A. and U.S.S.R. agreements, irrespective of what political propagandist might say, can not reasonably be expected to go very deep, or be looked upon by Moscow as extra-ordinarily binding.

Back into the Chinese hinterland, it is no secret that Russia has always had her eyes upon Korea, Manchuria, Outer and Inner Mongolia, and the territories known as Chinese Turkistan. In China the Communists are as powerful as, or perhaps more powerful than, the Chinese Central Government, for it needs hardly to be said that the Chinese Communists can get all the help they require from Soviet Russia. But the prospects of China passing into Russian control are highly perturbing to the U.S.A. So even in these early days of a peace so *desperately* won there is a

silent but most severe tug-of-war in progress in China between Russia and the United States of America.

Further towards the east where Russian boundaries meet those of Afghanistan, Persia, Iraq and Turkey, the situation is rather more complicated and more full of danger. The Arab world is in the grip of a grave dissatisfaction against Britain over her most ill-conceived and mischievous conception of a National Home for the Jews in Palestine. This question can not be left in abeyance any longer ; but the difficulty is that a clear-cut decision, irrespective of whether it is pro-Arab or pro-Jewish, will not fail to create sparks which overnight might light up a far wider conflagration.

In post-war diplomatic exchanges Stalin has left the world in no kind of doubt that he must have free access to the Mediterranean in peace, and bases to protect these routes in times of war. Evidently, this is a pill which Turkey and Great Britain are never likely to swallow, no matter how thick Stalin might coat it with sugar.

In the entire length and breadth of the Balkans, in the eastern half of Germany, in the whole of Poland and Finland, Russia wants a free hand. In fact, without the slightest ceremony or the least bit of fuss, she *has* secured this freehand for herself in the countries her armies liberated from the Germans.

But curiously enough, Stalin is not disposed to give the same benefit to America and Great Britain in the countries snatched by their Armies and Navies from Japan, Germany and Italy. Russian wishes must be kept in view when deciding the fate of the former Italian colonies in North Africa.

Then there is Spain, the country where World War II really began. The Axis, before calling the final showdown, carefully tested its strength in Spain, and this is exactly what Russia now proposes to do in this country. Stalin does not like Franco and wants to have him replaced by his own Communist friends, whom Great Britain and America do not like in their place. As far as Spain is concerned, here we have the crux of the situation as it existed in the world between

the Big Powers before the war started and the fireworks began to play in real earnest.

This completes the survey of Russian aims for the future, which brings us to the question : Are all these aims real and vital in the eyes of Moscow, or only some of them vital and the rest only meant as counter-weights to offset some expected American and British demands ?

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Of course Stalin revels in his reputation for being inscrutible and it would not be safe for any one to wager his life on any answer to this question. It is the general rule in human dealings that in exchange for what you get here, you give something there. But only people of a humdrum, ordinary calibre do business in this manner. Men like Stalin have other methods. The Congress in India might haggle to its heart's content over the price of half a pound of fish or a cabage leaf, and so might Britain and the U.S.A., for deep down in their natures they are all banias and cheesemongers alike. But good old Joe is a simple-minded, honest, downright Georgian peasant. He would want to grab ALL that he requires for his honest needs, and those who might be inclined to stand in his way would do well to remain prepared for the day when old Joe's powerful fist would come flying into their faces.

There being no need to mince matters, Russia has set her course and it is idle to hope that she can be deflected from it by means of flattery, or a show of force. Russian attitude in the Balkans, in Persia, and in the northern regions of Japanese Islands has left no room for doubt on this point. The waters of the Japan Sea are of vital importance to Russia and it is foolish to expect that she would gladly let its control pass into other hands. Manchuria and Mongolia, Chinese Turkistan, Afghan friendship, Persian oil, and the short cut through the Persian Gulf to Africa, which incidentally would also enable her to place a mailed foot on the jugular vein of Great Britain—these are no mere counterweights to balance and cancel off some similar demands by other Powers. We have here some of the most essential features of Russia's Grand Strategy

which looks upon Asia and Africa as her very own happy hunting grounds in the future ; and to give access to these grounds the Mediterranean and the Persian Gulf, and the ends of the Trans-Siberian Railway must be firmly held and made secure at all costs.

These are Russian plans for the immediate future, and irrespective of the fact whether we in the rest of the world like them or do not like them, there is very little that we can do about the matter. For the cunning Bear's lair high up in the north is so well tucked away from all sides of the compass that it stands out of range of the hunter's gun, or out of the line of fire.

But in the end, perhaps, this inaccessibility of the lair would itself finally prove to be Russia's undoing. Safe in the belief that no one can touch them, Stalin and his friends would one day go too far and touch the line where John Bull would get really mad and the sauve old uncle Sam too would hurry to pack a gun. These two, when they want to, can really do a lot ; and the inaccessibility of their enemy would not prevent them from cracking away at him.

This conflict lies like a cloud bank on the horizon, clear for any one to see, only if he cares to ; but its full horror and beastliness, and its sum-total in human misery, would have to be actually witnessed before it is fully realised.

BUT THE QUESTION OF ALL QUESTIONS IS, WHO WILL COME OUT VICTORIOUS ?

About Britain we know that her stamina is well-nigh inexhaustible, and the staunchness of her bull-dog breed is incontestible. The vastness of American productive potential was but dimly beginning to be seen when victory left its peak undiscovered. As opposed to this, the lure of Moscow has already ruined a Napoleon and a Hitler right in front of our eyes ; while the strength of a New Russia now in the making, built on the tradition of a most dazzling victory, would give to the Russian fighting forces in future a punch far heavier and penetrating than the one which sent the flushed German hordes reeling back into their country, beaten and cowed beyond all hope of recovery. The fight

would be so well matched that the outcome might hang in the balance for a long time, and it is altogether too difficult to say which side would win.

But curiously enough, in these days of a secular civilisation, the Old Testament sheds a flood of light on this question, so desperately important for us and the coming generations. And in this picture of the things to come the writings of the Promised Messiah fill in even minute details.

From Ezekiel chapters 38 and 39 we learn that Russia some day would become an irresistible power, of which the armies would sweep through country after country, until at last they would find Palestine lying undefended in their path, and from that day would begin the downfall of this power.

This prophecy was made more than two thousand and five hundred years ago, and the remarkable manner in which it has found fulfilment, in so far that an insignificant waste of snow has developed into a first-class power, constitutes a standing miracle. Should there be a war between Russia and the Anglo-American block, Palestine would be one of the most important theatres of war, and the might which Russia can at once deploy against it would, at any rate in the early stages of the struggle, leave it virtually at Moscow's mercy. Thus we get in actual fact the very picture which the Prophet Ezekiel painted as a prophecy two thousand and five hundred years ago. And when this part of the prophecy has been so clearly fulfilled, there seems no reason why an intelligent person should have any doubt as to the truth of the later portion, namely, that in, or in the neighbourhood of, the Holy Land Russia one day would be irretrievably ruined.

Coming to our own days, the Promised Messiah, Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement, made two very striking prophecies in regard to Russia. One formed part of a prophecy of wider application in regard to a world clamity which took the form of World War I. In giving various particulars of this calamity, the Promised

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Messiah said that the Tsar too on that day would be in a most miserable plight.

Now the miserable plight to which the Red Revolution reduced the once all-powerful Tsar is too well known to need comment. Not only was any one particular Tsar reduced to this miserable plight, but the great institution and office itself was swept out of existence.

So this prophecy of the Promised Messiah, too, in regard to Russia has seen wonderful fulfilment Another prophecy of the Promised Messiah bearing on the same subject is recorded in the following words:

> On January 22, 1903, I saw in a kashf (vision) that the staff of the Tsar of Russia had come into my hand. It was very long and beautiful. But on examining it carefully I found that it was a gun, though it had not the appearance of one, for it had secret barrels and outwardly seemed to be no more than a staff, while it was also really a gun. (Tazkirah, page 429).

According to the science of the interpretation of dreams and visions, to be given the staff or sceptre of a country signifies the growth of power and influence in that country of the party to whom the staff is given. Thus we have the prophecy of Ezekiel telling us that the power and glory of Russia would be a passing phase which through Russian interference in the affairs of other countries would end in its destruction as a punishment from heaven; while on the other hand we have the Promised Messiah giving us the glad tidings that the direction and control of Russia's affairs would one day pass into the hands of the Ahmadies who would thoroughly overhaul the Communist system so as to rid it of all its evils.

These prophecies, of which the origin is God Almighty, were made at a time when the human eye could detect no sign to indicate that their fulfilment was at all likely. Today we put these prophecies before the whole world to ponder over.

What has already seen fulfilment gives us the completest and fullest assurance that the rest too is bound to come.

But before we close this brief study we set down a vision seen by Ameerul Momineen Hazrat Khalifatul Masih, the present Head of the Ahmadiyya Movement. This vision Hazrat Ameerul Momineen related in a widely attended public meeting in Lahore on February 26, 1945, and we translate from this address since published in book form :

> Twenty-four years ago I saw in a *ro'ya* a vast plain. I was standing in the middle of this plain when I noticed a monster serpent of gigantic proportions approaching in the distance. It might have been as much as twenty yards in length, and it was thick like the trunk of some giant tree. As I saw this monster approaching, it seemed to me that it had started its march from one end of the earth, devouring everything that came in its path. Soon it arrived at the place where I was standing and where there were some other people also. The reptile swallowed everyone and then turned to an Ahmady who next fell in its path. I saw this Ahmady running for his life, closely pursued by the serpent ; and with a stick in my hand I ran to the help of this Ahmady friend. But I found that the monster was running so fast that I had no chance of overtaking him. I continued to run, however, and then I saw this Ahmady friend climb up into a tree to which he came in the line of his flight. But before he could climb up high enough, the serpent was upon him ; its vicious head shot up and snatched him off in a single mouthful. Then the monster turned to me in anger for having dared to interfere between it and its victim. But as it ran in to attack me, I saw the skeleton frame of a *charpai* (Indian bedstead) lying near where I stood. I jumped on to this frame at once, and stood on it with one foot on the two opposite bars. As the reptile approached, I heard some people asking me how I could hope to fight it when the Holy Prophet had said that there was no one who could subdue it. I then realised that the monster was no other than Gog and Magog to whom the Hadith in question referred. It occurred to me that this monster was also the Dajjaal, and I raised both hands towards heaven in prayer for God's help and protection against it. To the Ahmadies by my side, who had pointed out to me the futility of efforts to fight the monster, I said that I was not aiming to fight against it through my own prowess, but through the power of prayer ; and that victory by this means was not precluded by what the Holy Prophet had said. And as I prayed I saw a change coming over the serpent. Those who have been to the Indian hill stations in summer know that there is an insect that crawls along the hillside in the

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rains. If you put a quantity of powdered salt on this insect it literally melts away into water and nothing is left behind but a kind of slush. Something like this began to happen to the monster attacking me. I noticed that it was no longer firy and lightning quick in movement. It became langerous and lazy; it crept under the frame on which I was standing, and lay quite still, as if it had spent itself, and had grown weak. Then it changed into a jelly, and finally melted into water which flowed away on all sides, and was no more. Then I turned to my companions and said, " See the power of prayer. I was helpless in the face of this danger but God undoubtedly had the power to save us from it."

Thus the over-all picture which emerges from the Book of Ezekiel, the prophecies of the Promised Messiah, and the *kashf* of Hazrat Ameerul Momineen, all taken together, is that in some clash of arms in the near future, in the neighbourhood of Palestine, Russia would be defeated and her power crushed; that the teachings of Hazrat Ahmad would come to be widely accepted in Russia so that the policies of this country would come to be guided in the light of these teachings and dedicated to the pursuit of Ahmady ideals. In other words, the political and military power of Russia would be crushed in a war now almost in the offing, while the force and influence of Communism as a political, social and economic philosophy would be broken by Ahmadiyyat, so that Ahmady ideals would replace Communist conceptions.

It should also be noted that in his *kashf* Hazrat Ameerul Momineen understood the serpent to be Gog and Magog and also the Dajjaal, which means that the monster which would melt away into nothingness under the power of prayer would be not Russia alone but also the might and grandeur of Europe's civilisation, taken as a whole.

Qadian, A. Q. Niaz.
26th June 1946.

A CHALLENGE TO THE CHURCH

Jesus Died a Natural Death.

HIS TOMB FOUND IN INDIA

A leaflet, one hundred thousand in number, has recently been distributed in Greater London. The gist of the leaflet was that Jesus did not die on the cross, but escaped death and went to India and there died a natural death. His tomb in India has been discovered by the Prophet Ahmad of Qadian, Punjab, India, in whose person the prophecy concerning the second advent of Jesus is fulfilled.

The leaflet contained a photograph of the tomb.

Some newspapers have published a considerable account of it, followed by a lively correspondence, whilst another has reproduced the photograph of the tomb as well. Moreover, I have received a pile of letters, the senders of which have shown great interest and asked for further information. To these people my book, " Where Did Jesus Die ?" has been sent. In this book I have discussed this question in detail and have proved, in a manner which will certainly convince the unbiassed reader, that Jesus did not die on the cross, but died a natural death like other prophets of God.

Many of the readers have thought it credible and have asked for further information. One wrote : "This statement seems to be quite feasible." Another writes : "As an orthodox Christian and seeker of truth your suggestion appeals to me since it backs up a personal belief,"...etc. Many of those who have read my book have found it most interesting and convincing, for instance, one, asking for other booklets, writes, "It is very convincing and I believe true. I should like to be a follower of Islam." But somg others, especially Roman Catholics, instead of seekine

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further information, have written :—

(1) "The discovery is a sham and a fraud."
(2) "It is a vicious attack upon the Bible, the inspired word of God."
(3) "Jesus Christ is alive."
(4) "He lives to save."

One Roman Catholic wrote : "You have been grossly deceived by either a self-deluded fanatic or a charlatan, the like of which, I might assure you, we have produced (our own particular brand) in this country."

Some of the clergy were so rude and outraged that they tried to snatch and tear up the leaflets from the hands of the distributors and others, after accepting them, tore them up. To the latter group I would like to say that their attitude is unconstructive and cannot benefit them at all. Jesus Christ himself was abused in a worse manner by his opponents, the Scribes and Pharisees.

We should not be antagonist towards one another in the matter of religion. We Muslims believe that Jesus Christ was a prophet of God, and that he, like other great ptophets, suffered at the hands of his opponents, who failed in their object to cause him to die an accursed death. The Resurrection, Ascensions and the contention that he is living in heaven to save mankind are false notions. Muhammad (peace and blessings of God be upon him) was a true prophet of God who was given a perfect law. All the good points found in other scriptures are collectively found in Islamic teachings.

If any bishop, clergyman, or other ecclesiastical authority think otherwise let him come forward and refute the arguments of my book, "Where Did Jesus Die ?" I am always ready to prove my claim and to discuss it in public if any impartial and interested society will arrange it.

THIS IS MY CHALLENGE TO THE CHURCH.

Finally I would like to express my admiration of the average Englishman, who is unprejudiced and

examines everything in the light of reason and wisdom and does not follow blindly. They are those who will enjoy peace and tranquillity of mind in the end.

May, 1946.

J. D. SHAMS,
Imam of the London Mosque.

The London Mosque,
63, Melrose Road,
Southfields, S.W. 18.

Telephone :
Putney 1551.

Anyone desirous of receiving free instruction in Islam, or wishing to discuss any religious matter, will be cordially welcomed at the Mosque. Lessons in Arabic and/or Indian languages can be arranged to suit individuals. Lecturers are always available to societies for talks on religious topics, gratis.

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CHRISTIAN MISSIONARIES INVADE ARABIA

How silently and patiently Christian Missionaries are carrying on the work of proselytizing the Arabs will be illustrated from the study of an article "Changes in Arabia" by Cornelia Dalenberg published in the *Muslim World* for January 1946. The article is illustrative of the avenues in which Christian efforts find a flow in the land of the birth of Islam. Christian missions, hospitals and educational institutions are creeping up all along the coasts of Arabia and American enterprise is increasingly becoming manifest even in the interior of the country. "American 'villages' are spiringing up along the Persian Gulf coast opposite the Bahrain Islands and at Ras Tanura where the oil company is building a new refinery.....These recent developments have been encouraged by Ibn Saud, the ruler of Saudi Arabia." The latest reports from the field of action as supplied by Dr. Harrison are that "the demands on the hospital have grown beyond all previous dreams. Wards are always crowded: a 75-bed hospital houses 127 patients, including members of the Royal Family. The clergyman accompanied the Doctor and was accepted cordially by the King and the people. As ever looking forward to the permanent occupation of inland Arabia, Dr. Harrison points out the Mission's supreme objective."

"Dr. Walls Thomas," quotes the writer of the article, "was requested by Sultan Sayid bin Taimur to make a medical survey of his country (southern Arabia) and invited Mrs. Thoms to accompany her husband.

"Reports from educational workers show a growing thirst for education throughout the country. Our Mission Schools have played no small part in this growth, systems of education are making their way even into the marshes and the Koran Schools are shrinking. Our Mission Schools in Basrah are giving some of the under-privileged a chance to satisfy their eager thirst for knowledge and they are getting an opportunity to

learn about Jesus Christ from his own Books, not from the Koran."

Of the Girls' School in Bahrain, Ruth Jackson writes, " All of my teachers are former pupils and what they lack in scholarship they make up for in loyalty... Other former pupils she sees in their homes and she is proud of the way they are living up to the Christian ideals they learned in school."

" But most important of all, to-day we are witnessing the emerging Church of Christ in Arabia. The foundations were laid in the early days of the Arabian Mission, in the midst of a very hostile environment. The growth has been slow and there have been many disappointments, but we have faith to believe that here too a new current is stirring and that along with all the developments in the political, economic and social phases of life in Arabia there is evidence of the dawning of the day of religious freedom. Then we shall see converts coming in families, not by ones and twos. Then we shall see an organized church with national leadership."

Before the article is concluded the writer appeals for prayer for the success of Missionary activity in Arabia ; "Pray for these small groups of converts ! Pray for the Missionaries. Our own prayer life needs to be deepened. Whatever we do in the Mission field, whether it be in schools, hospitals, homes, or churches, needs to be saturated with prayer in order that God may work through us to bring about the coming of His Kingdom in Arabia."

True it is that our actions and our doings must be saturated with prayer but it is equally true that prayer for the spread of Christianity in Arabia will ever remain an empty dream. Dry are the sands of Arabia no doubt, but drier still are the hopes entertained of Mission work in Arabia. Proselytization of the Arabs is a dream which is not destined to materialize.

Why so ? it may be asked. When Mission work in other lands is a success, why not in Arabia ?

The answer is simple. Arabia being the homeland of the Holy Prophet of Islam is predicted to be safe from

the inroads of missionaries, who stand for anything but truth. There is a tradition of the Holy Prophet in which he describes a vision of his. He says that he saw Anti-Christ making rounds of the Ka'ba and the Messiah following him. The present article bears testimony to the fact that Christian Missions are gaining hold on the coastal fringes of Arabia but their entry into the heart of the country or the Holy Hejaz is providentially prohibited. The second part of the vision relates to the Messiah following up Anti-Christ in his circuits of the Ka'ba which means that the Promised Messiah will counteract the ill-effects of Anti-Christ or his activities in Arabia. The Editor of the *Muslim World* is well-acquainted with Ahmad of Qadian and his illustrious successor. In our zeal for the propagation of Islam in foreign lands we are not neglecting Arabia, the land dearest to our hearts. We have our missions in Egypt, Palestine, and Eden and we shall follow up Christian Missions in Arabia, and elsewhere till we bring back to the fold of True Islam the descendents and followers of the Holy Founder of Islam (peace and the blessings of God be on him). We are up for the spread of Islam in Europe, America and other lands in the Pacific and Arabia will ever remain the centre of our attention.

ALI MOHAMMAD, B. A., B. T.

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PROPHET DAY MEETING IN DACCA

The nineteenth annual Prophet Day under the auspices of the Ahmadiyya Movement was observed by local Ahmadis with due eclat when a public meeting was held at 6-30 P.M. on Sunday 9th June 1946 at March Brooke Hall with Mr. P. Banerjee M.A.H. Ed. (Leeds) Inspector of Schools, Dacca Range in the chair.

The proceedings started with recitation from the Holy Quran. Speaking on the life and teachings of the Holy Prophet Muhammad (peace and blessings of Allah be on him), Sj. Sripati Prasanna Ghose B. L. stated that the advent of Religious Reformers did not take place every day. They appeared from time to time in order to deliver mankind from their troubles and tribulations and woes and anxieties.

Proceeding, the speaker said that love and amity was the key-note of the message of the Holy Prophet. That message was not meant for any one race or community but for the whole of humanity. To-day the world devastated by a global war badly stood in need of such a message. The speaker believed that the message of the Holy Prophet was never a false one and that the day was not far off when all distinctions would vanish and the whole of humanity would unite.

Allama Zillur Rahman, Ahmadi Missionary, stated in course of his speech that the Holy Prophet's message was for the whole of humanity as distinguished from other Prophets who were raised for particular communities. The object underlying his appearance was to effect communion between man and his Maker, to abolish all caste distinctions arising out of division of labour and to base respectability on piety, to bring about a just and equitable distribution of national income and thus to reduce the gulf which separates the richer from the poorer classes, to establish religious toleration by inculcating belief in and respect for all religious

reformers like Buddha, Ram, Krishna, Zoroaster, Confucius, just as in the case of Moses, Jesus and Muhammad (peace be on them all and to establish) one brotherhood of Muslims transcending all natural barriers of seas and mountains and all distinctions of caste, creed and colour.

Dr. Probodh Chandra Lahiri, M.A., Ph. D., Professor of Sanskrit and Bengali in the University of Dacca, whole-heartedly associated himself with the tributes paid to the Holy Prophet and said that the greatest contribution of Islam was its message of universal brotherhood, equality and fraternity and urged mutual cultural and religious understanding without being swayed or influenced by the misdeeds of the votaries any religion and stressed the need of respecting all religious teachers.

Doulat Ahmad Khan Khadim B.L., General Secretary Bengal Provincial Ahmadiyya Anjuman, stated that even before his claim to Prophethood the Holy Prophet was called Al-Amin (trustworthy) and As-Sadik (the truthful man) by Meccans. Asked about his morals, Hazrat Ayesha (may Allah be pleased with her), the second consort of the Prophet, stated that the Holy Quran was his morals, *i.e.*, he was an embodiment of the moral code enunciated in the Holy Quran, The Prophet combined in himself the multifarious ideals of a merchant, a preacher, a lawyer, a judge, a king, a general and prophet not found anywhere else in the world.

Referring to the teachings of the Holy Prophet on world peace, the speaker said that the Holy Quran enjoined the establishment of a League of Nations and made it compulsory for all member-nations to prevent aggression by armed intervention if necessary and then to bring about peace between the contending nations on a just and equitable basis without claiming any share for themselves and without bringing in any issue into the peace negotiations other than the point of dispute. The League of Nations established after World War I failed because these Islamic principles were ignored and

the United Nations Organization was also destined to fail if these provisions were not accepted.

Mr. Raiharen Chakravarty, M.A., B.T., teacher, Collegiate School, Dacca and Sj Nitai Charn Das also spoke.

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The President in the course of a leanred discourse stated that there could not be a greater testimony to the moral character of the Holy Prophet than the one given to him by his wife that he was the living example of the moral code found in the Holy Quran. He was an unlettered Prophet but how profound was his knowledge could be gauged from the fact that the Holy Quran envisaged the establishment of a League of Nations full thirteen and a half centuries ago and contained such excellent principles regarding just and equitable distribution of national wealth. The Holy Quran, said the speaker, was the standing miracle of the Holy Prophet.

In conclusion the President urged upon Hindus to study Islam and Muslims to study Hinduism for mutual religious and cultural appreciation which alone could lead to peace and harmony.

The meeting was attended by a large number of Hindus and non-Ahmadi Muslims besides Ahmadies of Dacca, Narayanganj and Tejgaon. It terminated at 9 P.M. with a vote of thanks to the chair.

10-6-46
4, Bakshi Bazar Road,
Dacca

D. A. K. KHADAM,
General Secretary,
Bengal Provincial
Ahmadiyya Anjuman.

THE TWO MESSIAHS

BY

ZAHUR-UD-DIN BUTT, B.Sc., LL.B.

The Holy Prophet of Islam prophesied the appearance of a Messiah among the Muslims. The Muslim " Scribes and Pharisees " allege that the Messiah that is to appear among them is the old Messiah who appeared among the Israelites 2000 years ago. But the question arises, what is the evidence afforded by the Muslim scriptures on this point.

In the reports which speak of the advent of a Messiah among the Muslims we have the words *wa imamokum minkum*, *i.e.*, and he is your Imam from among yourselves. (*Mishkat*, chapter entitled " The Descent of Jesus"). These words are conclusive against his being an Israelite. The Messiah that is to appear among the Muslims must be one of themselves and not an outsider.

The most trustworthy collection of reports is the Sahih Bukhari. In this collection we find the two Messiahs, the Israelite Messiah Jesus Christ and the Messiah that was to appear among the Muslims, described differently. In this collection in the chapter entitled Bada ul Khalaq, the Israelite Messiah has been described as Ahmar, Ja'd, *i.e.*, having awhite complexion and curly hair. In the same collection of reports, in the Chapter entitled, The Account of the Anti-Christ, the Messiah that is to appear among the Muslims at the time of the great tribulations of the Anti-Christ, is described as *adam* and *Sabit i.e.*, of a white colour mixed with black and having straight hair. These two entirely different descriptions settle it conclusively that the Messiah that is to appear among the Muslims is a person quite different from the Israelite Messiah. To impress the point that the the two Messiahs were entirely different persons, the Holy Prophet of Islam gave the two clearly different descriptions. Thus the promised Messiah is not the Prophet Jesus, but a person from amongst the Muslims.

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